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THE WORLD'S CREED.

MR. LEADBEATER in his valuable contribution to the *Theosophical Review* for May, on "The Athanasian Creed" calls forth from what has always seemed to us to be a purely dogmatic utterance of the Christian Fathers, certain general principles which demand the careful attention of all Theosophically inclined readers; as however some who are not specially interested in christian dogmas might turn away from a title suggesting purely technical considerations relative to this faith, and so miss some important generalisations which concern everyone, we have abstracted those portions which seem to be of especial value and give them here under the more general title of "the world's creed." The Athanasian creed begins with the uncompromising statement that "who-so-ever will be saved before all things it is necessary that he lived the Catholic Faith." With regard to this sentence Mr. Leadbeater says: "O far more accurate translation and one much less likely to be misunderstood would have been 'who-so-ever wishes to be safe,' and when it is put in this form any student of Occultism will at once see exactly what is meant."

WHAT WE ARE TO BE SAVED FROM*.

"We have all read in early Theosophic literature about the critical period of the 5th round and we thus understand that a period will then be reached when a considerable portion of humanity will have to drop out for the time from our scheme of evolution, simply because they have not yet develop-

* The head lines are ours.—Ed.

ed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing no incarnation of a sufficiently unadvanced type to suit them will be available. Thus we shall come to a definite division—a kind of day of judgment upon which will take place the separation of the sheep from the goats, after which *these* shall pass on into æonial life, and those into æonial death—or at least a condition of comparatively suspended evolution. Æonial we observe; that is age-long, lasting throughout this age, or dispensation, or manvantara; but not for a moment to be looked upon as eternal.”

THE UNSAVED.

“Those who thus fall out of the current of progress for the time will take up the work again in the next chain of globes exactly where they had to leave it off in this and though they lose such place as they had held in this evolution, yet it is only because the evolution has passed beyond them, and it would have been a mere waste of time for them to attempt to stay in it any longer.”

THE ELECT.

With regard to the saved or rather safe, we are reminded that.

“When a pupil has been so happy as to pass successfully through all the difficulties of the probationary period and has taken that first initiation which is the gate-way to the Path Proper, he is spoken of as a *Strotâpanna* ‘he who has entered upon the stream.’ The meaning of this is that he has already passed the critical period to which we have referred; he has already reached that point of spiritual development which nature requires as a passport to the later stages of the scheme of evolution of which we form a part. He has entered upon the stream of that evolution now sweeping along its upward arc and though he may still retard or accelerate his progress—nay may, if he act foolishly, waste a very great deal of valuable time—he cannot again turn aside permanently from that stream but is carried steadily along by it towards the goal appointed for humanity. He is thus safe from the greatest of the dangers which menace mankind during this manvantara—the danger of dropping out of the current of its evolution; and so he is often spoken of as ‘the saved’ or ‘the elect.’ It is in this sense, and in this sense only that we can take the words of this first clause of the

Athanasian creed, "who-so-ever will be saved, before all things it is necessary that he held the Catholic Faith."

WHAT IS THE CATHOLIC FAITH?

"The word "Catholic" means simply universal and that faith which is truly universal is not the form into which truth is cast by any one of the great Teachers, but the truth itself which underlies all forms—the Wisdom Religion of which all the exoteric religions are only partial expressions. So that this clause when properly understood, simply conveys to us the undeniable statement that for any man who wishes to carry out his evolution to its appointed end, the most important thing is rightly to understand the great occult teachings as to the origin of all things and the descent of spirit into matter."

BLIND AND INTELLIGENT FAITH.

"It has been objected that this statement is inaccurate, and the objector remarks that surely the most important teaching to any man is that which educates him morally—which tells him not what he must believe but what he must *do*. Now of course that is quite true, but such objectors ignore or forget the fact that the fullest moral development is always taken for granted in all religions before even the possibility of attaining a true grasp of any sort of occult knowledge is admitted, they also forget that it is only by their occult knowledge that either the commands or the sanction of their moral code can be explained, or indeed that any reason can be shown for the very existence of a moral code at all. In addition to all this it has to be clearly recognized that though morality is absolutely necessary as a prerequisite to real progress, it is by no means *all* that is required. Unintelligent goodness will save a man much pain and trouble in the course of his upward path, but it can never carry him beyond a certain point in it; there comes a period when in order to progress it is absolutely imperative that a man should *know*. And this is at once the explanation and the justification of the second verse of the creed around which such heated controversy has raged—'which faith except everyone do keep whole and undefiled without doubt he shall perish everlastingly'"—the last words being taken as before to signify æonially, as far as this age or manvantara is concerned.

"This clause is after all merely the converse of the last one, and simply states somewhat more emphatically that, since a grasp of certain great facts is most important and indeed

necessary in order to pass the critical period, those who do not acquire that grasp will certainly fail to pass it. A serious statement truly, and well worthy of our closest attention, but surely in no sense a dreadful one ; for when a man has once got beyond the stage in which he “faintly trusts the larger hope” to that further stage where he knows that it is not a hope but a certainty—in other words when he has for the first time discovered something of what evolution really means—he can never again feel that awful sense of helpless word which is born of hopelessness.”

A. R.

SUFISM AND THE VEDANTA.

WE do not propose to discuss here at length the question either of the derivation of the word Sufi or of the origin of the Sufi system. As regards the former, we shall only here point out that Professor Max Müller and others state it as their opinion that it is derived from *suf*, meaning wool, a coarse kind of woollen garment worn by the early Sufis to indicate their renunciation of all worldly enjoyments; and in regard to this distinctive feature of dress they resembled the Hindu Sannyasins with their *Kāshāya* or ochre-coloured garb. As regards the question of origin, the most diverse opinions have prevailed, some holding that the system is “decidedly Mohammedan in origin”; others that it is a product of the Persa-Aryan revolt against the Semitic realism of Islam; others again that it, like other composite systems of philosophy and religion, is the product of similar conditions occurring in the evolution of human societies though in widely separated localities; others still holding that it is descended indirectly from Eastern thought through Neo-Platonist channels; and others finally courageously ascribing its origin to the teachings, and influence in Pre-Mohammedan Persia, of Hindu Vedantic or Buddhistic teachers and monks. So long as such wide divergences of opinion exist, we can have no hesitation in declaring that the time has not arrived yet for forming a final and decisive judgment in the matter, whatever may be our own estimate of the value to be attached to the well-established fact that, long before the epoch of the prophet of Islam, Indian Missionaries had preached both Vedantism and Buddhism in all the important centres of civilisation in Western Asia. But, at the same time, we feel no hesitation in demurring to Professor Max Müller’s view when he says that “we cannot treat Sufism as genealogically descended from Vedant-

ism, because Vedantism goes far beyond the point reached by Sufism, and has a broader metaphysical foundation than the religious poetry of Persia." The reason assigned by the Professor for this view is that, while Vedantism holds "the original and eternal oneness" of the individual soul and the divine spirit, Sufism regards them as distinct, though related, beings. We are unable to subscribe to the correctness of this representation, either of Vedantism, or of Sufism. It is not true of every aspect of the Vedanta, and it is true only of the Advaita-Vedanta, that it postulates "the original and eternal oneness" of the *Jīvātman* and the *Paramātman*; and we hope to be able to show that some at least of the Sufi writers and philosophers have held that God is the *only* Reality and that all else is illusion, exactly in the sense in which the Advaita-Vedantin postulates the *Māyā* doctrine regarding the universe.

As it is true of the Vedanta that it is both a philosophy and a religion, so also is it true of Sufism. Both have their practical and philosophical aspects. No religion worthy of the name can be satisfactory to thinking minds which is not built upon a rational basis of ontology. At the same time no one can suppose that there is any fundamental incompatibility between the theoretical and the practical aspects of religion. In a being like man, differentiated by the possession of rationality, the intensest fervour of faith tends insensibly and naturally to pass into the state of meditation; and meditation must also by the most natural and necessary transition end in the realisation and perception of the Divine. As the Hindu begins with *Karma*, passes to *Bhakti*, and then through *Yoga* and *Dhyāna* reaches *Jñāna*, so the practical part of Sufism preceded its theoretical part; the Sufi began with the Law (*Nasūt* or *Shariat*) and proceeded through the Path (*Tarikat*) to Knowledge (*Marifat*) and Truth (*Hakikat*); the observance of the religious ordinances laid down by the prophets for the guidance of the human conduct and emotions led man gradually to the renunciation of pleasure and selfishness and to the longing for close and loving communion with God, and thus finally inducted him into the Wisdom, which is blissful self-realisation, the "I am God" of the Sufi martyr, Hussein bin Mansur.

While adhering rigidly in all externals to the prescribed Islamic observances, and, in this, resembling the Vedantin with his unalterable faith in Sri Krishna's injunction, "Do thou perform prescribed action, for action is better than inaction," (III. 8) and His warning, "One should not unsettle the

understanding of the ignorant, attached to work," (III. 26),—the Sufi also believes, like the Vedantin, that all creeds and forms of faith contain more or less of the truth, the real truth, and that no religion can last but for the truth that it contains and teaches. All religions are paths leading to the same goal. According to a Sufi adage, "The ways to God are as many as the number of the breaths of men." Each soul must develop according to its own tendencies and antecedents in the environment which its doings and experiences in the past have provided for it, and all uplifting of the soul towards higher stages of self-realisation must proceed from within by an easy and natural transition. Sufism maintained that in every religion there is something worthy to be learned, and that, as no utter falsehood can permanently flourish in the world, every religion that has afforded to man, however humble, solace and strength for leading well and nobly the life on earth must have caught some ray of that truth which alone can prevail in the end and can receive man's universal homage. In this view Sufism has the rare merit of finding a place for all religions within its fold, and when the Sufi says of the eternal Babel of creeds on earth that "all this turmoil and strife in the world are from love of Him; it hath now become known that the fountain-head of the strife is One," the Vedantin may well be reminded of the eternal words of Sri Krishna, "Even they who, devoted to other gods, worship them with faith, worship me, O Kaunteya, only not in accordance with the ordinances. For I am indeed the Enjoyer and also the Lord of all sacrifices, but they know me not in truth" (IX. 23, 24).

Let us now take up the Path to Salvation in Sufism. The aspirant after inspiration and wisdom is, first and foremost, to learn to give up all selfishness, for that is the fountain-head of sin, sensuality, and suffering. For this, love must be practised. Love to any one object, if it is of the nature of whole-hearted devotion, must in the long run prove most beneficial to the individual as leading directly and unerringly to the eradication of selfishness. No doubt this love has too often on earth been perverted and misdirected and transformed into mere brutal lust; but, in the words of Professor Max Müller, "it still remains in its purest sense the highest mystery of our existence, the most perfect blessing and delight on earth, and at the same time the truest pledge of our more than human nature." The Sufi poet, Jami, says truly :—

Even from earthly love thy face avert not,
Since to the Real it may serve to raise thee.

And when love comes to be raised and directed towards the highest and only worthy object of the fervour of human devotion, we cannot for a moment doubt that it will serve to elevate him who is capable of it to the pinnacle of perfection, happiness and purity. Sri Krishna teaches us in the *Gītā*:—“He who, with a mind abstracted from all other objects constantly and perpetually meditateth upon me, by that ever devoted Yogin, O Partha, I am easily attained” (VIII. 14). And Mr. Sturdy, in his commentary on the *Nārada-Sūtras*, well and truly says:—“He who has realised Love has found the source of all happiness which cannot fade, because its object is imperishable.” Sufism is thus in line with the Vedantic conception of *Bhakti*, and in India *Bhakti* is insisted upon as being the most universally suitable Path of Salvation for all in this *Kali-Yuga* or age of strife and competition. This Sufi-Vedantic idea of an all-absorbing, overflowing, intense love of God is also the truly Christian ideal, for Jesus gave to his faithful disciples the command, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

Sufism like the Vedanta, also inculcates meditation on God as an efficient and unfailing help to the searcher after truth and liberation. Mr. E. Sell, in his recent work, *The Faith of Islam*, quotes the following Sufi precept:—“Let him in seclusion, with collectedness of heart, repeat the word Allah, Allah, so often that at last the word involuntarily passes from his lips. Then ceasing to speak, let him utter the word mentally, until even the word is forgotten and the meaning only remains in the heart; then will God enlighten his mind.” Of course this does not mean that the Sufi should avoid the haunts of men and betake himself to the solitude and silence of an impenetrable forest, there to cultivate in the lonely lion's lair the scorn of everything human, necessary and natural. Seclusion and meditation, according to Sufism are only valuable as aids to the tranquil search after the realisation of the Eternal Light which shines within the heart of every human being, and only when tranquillity is attained is it possible to transcend the limitations of the senses and understanding and awaken there the vision of the Supreme by the light of the soul. Mr. Sell quotes the following passages from Sufi writings in his work on Islam:—“In addition to reason, man has a certain faculty (*taur*) whereby he perceives hidden mysteries.” “This faculty is the inner light, the intuition which, under certain conditions, conveys to him a knowledge of God by direct apprehension in

a manner similar to the evidence of the senses." This is essentially the teaching of Sri Krishna:—"The *yogin*, seated in seclusion, and solitary, should constantly concentrate himself, with mind and body subdued, free from desires, and without possessions." (VI. 10). "Thus concentrating himself the *yogin*, with a mind subdued, attaineth to the peace which is to be found in Me, culminating in liberation." (VI. 15). "When the mind is quiet, restrained by the practice of *Yoga*, when seeing the Self by the self (*i.e.*, by a purified understanding) he rejoiceth in his own Self, when he knoweth that Infinite Joy which, transcending the senses, is grasped by *Buddhi*, when he is steady (in the Self),—then he moveth not from the Reality." (VI. 20, 21). We may be permitted to quote in this connection what Mr. Sell has to say concerning the Sufi position:—"The principle underlying the Sufi system is that sense and reason cannot transcend phenomena or see the real being which underlies them all; so sense and reason must be ignored in favour of the 'Inner Light', the divine illumination in the heart, which is the only faculty by which men perceive the Infinite." The Sufi requisition about the relation of the word Allah and the subsequent precept, "Then ceasing to speak, let him repeat the word mentally, &c.," forcibly reminds us of our own *Japa*. Patanjali says of the *Pranava*:—"Its constant repetition and intent meditation on its meaning (is the way)." Commenting on this aphorism, Swami Vivekananda says:—"This repetition of Om, and thinking of its meaning, is keeping good company in your own mind. Study, and then meditate and meditate; when you have studied thus, light will come to you, the Self will become manifest." So says the Sufi, "Then will God enlighten his mind."

—*Brahmavādin.*

(*To be concluded.*)

THE FIVE SKANDHAS.

THE doctrine of skandhas is one of the most important in the Buddhist Psychology. It is a fundamental tenet of Buddhism. The doctrine is so important and it is so difficult to understand that we require more than one article to make this point clear. However, in the present article, we shall only give a general outline of the subject. The word is a technical term of the Buddhist teachings. The skandhas are five in number. They are called *Rupa*, *Vedana*, *Sanna*, *Sankhara*, *Vinnanam* or Form, Sensation, Perception, Predispositions and Consciousness. Skandha means collection or aggregate. Rupaskandha which is the first of the skandhas, is an assemblage of twenty-eight elements and properties, and Viññanaskandha has eighty-nine subdivisions, and Sankhāra fifty-five. Every sentient being must possess all these five skandhas. But skandhas vary according to the karma of the being. With the death of a man, the skandhas perish, but by the generating influence of his karma, a new set of skandhas instantly starts into existence, and takes the form of a new birth. Karma which is the link between the birth, preserves the identity of a being, through all the countless changes which it undergoes in its progress through *Samsara*. As new skandhas form instantaneously after the death, upon the dissolution of the old one, there is practically no break in the line of organised existence. When a man attains the state of an Arhat, it is then only that the re-birth ceases and attains the state of Nirvana. *Rupaskandha* is one of the terms of the Buddhist psychology. A sentient being consists of an aggregate of *nama* and *Rupa*. The *Rupa* indicates the material or physical element and attributes of the individual. Rupaskandha contains twenty-eight subdivisions. They are as follows—earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, femininity, vitality, the heart, gesture, speech, space or void, buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence and material food. The whole realm of sentient existence is divided into *rupaloka* and *arupaloka* i.e., the realms that have forms and the realms that have no form. With the exception of four Arupa Brahmaloка which is included in the Arupaloka, all other worlds come under the head Rupa-Brahmaloka. As a technical term sankhāra has several decided shades of meaning. The first idea that is conveyed by the word is the aggregation or composition, i

means all existing things or substances, matter and the material universe. According to Dr. Childers, by sankhāra or aggregations as a link of Paticcasamuppada is meant, the aggregate of those states of the mind which bring out the performance of good and bad actions. Practically, it is identical, with karma or moral merit. The sankhāras of the Paticca samuppada are three in number, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes re-birth in Rupa Brahmalo-ka and the second causes re-birth in the Kāmalo-ka and the third causes re-birth in the Arupa-Brahmaloka. From another point of view the Sankharas of the Paticcasamuppada are also three, Kāyasankhāras, Vacisankhāras and Cittasankhāras, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts, but as a fourth skandha, it has a somewhat different meaning. Here the aggregations are certain properties and faculties of the sentient being. They are fifty in number, Sañña is the third skandha. It means sense, consciousness, preception. It is sub-divided into six. Vedana is the fourth skandha. It means feelings, sensations, perceptiton, pain or suffering. The three Vedanās or sensations are Sukkha-Vedanā, Dukkha-Vedanā and Adukkhamasukka, pleasant sensation, painful or disagreeable sensation, and sensation which is neither pleasant nor painful. Viññana is the last skandha. Viññana means intelligence, knowledge, consciousness, thought or mind. Viññana is one of the skandhas, and in this sense is generally rendered consciousness. It consists mainly of thoughts or mental impressions of various sort. Viññana as the thinking part of the individual, is the most important of the five skandhas, and it is this skandha that constitutes individuality. As one of the skandhas and a metaphysical term, Viññana has no less than eighty-nine sub-divisions. Thought is divided into three broad divisions; meritorious thought, demeritorious thought and indifferent thought.

ON PRAYER.

THE question is continually asked : “ Do you Theosophists believe in prayer ? ” and it may be helpful to some to study the subject of prayer in the light of occult knowledge, prefacing the study with the remark that the belief of Theosophists will vary according to their knowledge, and that no Theosophist save the writer is committed to the statements that follow. The public does not yet realise that a Theosophist is not fitted with a ready-made suit of beliefs when he enters the Society, but is only supplied with materials from among which he may choose those which suit him and must then proceed to fashion his garments for himself. The views that are here submitted are given simply as the views of a particular student, as materials for study.

The first thing necessary in considering the utility of prayer is to analyse prayer itself, for the word is used to cover various activities of consciousness, and they cannot be dealt with as though they formed a simple whole. We find prayers that are petitions for definite worldly advantages, for the supply of physical needs—prayers for food, clothing, money; employment, success in business, recovery from illness etc. These we will group together as Class A. Then we have prayers for help in moral and intellectual difficulties and for spiritual growth—for the overcoming of temptations, for strength, for insight, for enlightenment. These can be grouped as class B. Lastly there are the prayers that ask for nothing, that consist in contemplation and adoration of the Divine Perfection, in intense aspiration for union with God, the ecstasy of the mystic, the meditation of the sage, the soaring rapture of the saint. These we will call class C.

The next thing that we must realise is the great ladder of living beings from the sub-human elemental to the Logos Himself, a ladder in which no rung is wanting. This occult side of nature is a fact, not a dream. All the world is filled with living things, invisible to fleshly eyes. The astral world interpenetrates the physical, and crowds of intelligent conscious creatures throng round us at every step some are below man in intelligence and some soar high above him. Some are easily influenced by his will, others are accessible to his requests. In addition to these independent entities, the elemental essence of the three kingdoms is responsive to his emotions and his thoughts, and is swiftly shaped into forms whose very life is to carry out the feeling or the thought that

ensouls them; thus he can create at will an army of obedient servants who will range the astral world to do his pleasure. Yet again there are available human though invisible helpers, whose attentive ear may catch a cry for aid, and who gladly serve as veritable "ministering angels" to the soul in need. And to crown all there is the ever-present, ever conscious life of the Logos Himself, potent and responsive at every point in His realm, of Him without whose knowledge not a sparrow falleth to the ground, not a dumb creature thrill in joy or pain, not a child laughs or sobs—that all-pervading, all-embracing, all-sustaining Life and Love, in which all live and move. As nought that can give pleasure or pain can touch the human body without the sensory nerves carrying the message of its impact to the brain-centres, and as there thrills down from those centres through the motor nerves the answer that welcomes or withdraws, so does every vibration in the universe which is His body reach His consciousness and draw thence responsive action. Nerve-cells, nerve-threads and muscular fibres may be the agents of feeling and motion, but it is the man that feels and acts; so may my intelligences be the agents, but it is the Logos that knows and answers. Nothing can be so small as not to affect that delicate omnipresent consciousness, nothing so vast as to transcend it. We are so limited that the very idea of such an all-embracing consciousness staggers and confounds us; yet perhaps the gnat might be as hard bestead if he tried to measure the consciousness of Pythagoras.

It is impossible to deny the fact that prayers are answered and that many can give out of their own experience clear and decisive cases of "answers to prayer." Moreover, many of these do not refer to what are termed subjective experiences, but to hard facts of the so-called objective world. A man has prayed for money, and the post has brought him the needed amount; a woman has prayed for food, and food has arrived at her door. In connection with charitable undertakings, there is plenty of evidence of help prayed for indirect need, and of speedy and liberal response. On the other hand, there is also plenty of evidence of prayers left unanswered, of the hungry starving to death, of the child snatched from its mother's arms by death, despite the most passionate appeals to God. Any reasonable view of prayer must take into consideration these conflicting facts, must neither refuse to admit the answers nor make the recognition of the failures to obtain any. All facts must fall into their place in any true theory

of prayers. We will take separately our three classes of prayers, and we shall find that the occult lives in nature are the agents which bring about answers to prayer, the particular agents at work being those suitable to the kind of prayer put forth.

When a man utters a prayer of Class A, he may obtain an answer through one of several agencies. His concentrated and earnest thought will affect the elemental essence of the astral plane, and he creates a powerful artificial elemental, whose one idea is to bring about what its creator desires. This elemental, where the prayer is for money, food, clothing, employment, for anything that can be given by one man to another, will seek out a person able to give, and will impress on that person's brain the image of its creator and of his special need, this impression giving rise to the thought of sending the man help. "I thought of George Miller and his orphanages this morning," a rich man will say "I may as well send him a cheque." George Miller's prayer is here the motor power, the artificial elemental is the agent concerned in bringing about the desired result, and the cheque, unasked for of man on the physical plane, comes as the "answer to prayer." The result could have been obtained as readily by a deliberate effort of the will, without any prayer, by a person who understood the mechanism concerned and the way to put it into motion. But in the case of most people, ignorant of the forces of the invisible world and unaccustomed to exercise their wills, the concentration of the mind and the earnest desire necessary for success are far more easily reached by prayer than by a deliberate mental effort to put forth their own strength. They would doubt their own power, even if they understood the theory, and doubt is fatal in all exercise of the will. That the person who prays does not understand the machinery he sets going in no wise affect the result, a child who stretches out his hand and grasps an object need not understand anything of the working of the extensor muscles, nor of the chemical and electrical changes set up by his movement in muscles and nerves, nor need he elaborately calculate the distance of the object by measuring the angle made by the optic axis; he wills to take hold of the thing he wants, and the various parts of his body obey his will although he does not even know of their existence. So also is it with the man who prays, unknowing of the creative force of his thought or of the proceedings of the creature he has sent forth to do his bidding; he acts as unconsciously as the child, and like the child grasps what he wants.

A prayer of Class A may also be answered in other ways than by the action of an artificial elemental. A passing disciple or other helper at work on the astral plane, may hear his prayer and bring about the desired result. Especially is this likely to be the case when the utterer of the prayer is a philanthropist in need of aid for the carrying on of some beneficent work. The helper will throw the thought of sending him the assistance he needs into the fertile soil of a charitable brain, and the result will follow as before. Sometimes, but I think more rarely, the will of the praying person affects a nature spirit, or elemental proper, and he actively exerts himself to bring about the wished for effect; some people exercise a peculiar power over nature spirits of various kinds, and the "little people" will take much trouble in order to supply the needs of their favourites.

The failure of earnest and strongly-willed prayers to bring about the object aimed at seems to be due to the fact that they dash themselves against some Karmic cause too strong for them to turn aside or to modify to any appreciable extent. A man condemned by his own action in the past to die of starvation may hurl his prayers against that destiny in vain. The artificial elemental he has created by such prayers will find all its efforts futile, no helper will come in his way to cause the desired relief to be sent to him; no nature spirit will pay any attention to his cry. Where the relations that had existed in the past between the souls of parents and of a dying child necessitate in the present life the breaking of the tie at a particular period, the current of force set free by prayer will not avail to prolong the thread of the young life. Here, as every where, we are living in a realm of law, and forces may be modified or entirely frustrated by the play of other forces with which they come in contact. Two exactly similar forces might be applied to set in motion two exactly similar balls; but in one case no other force might be applied to the ball and it might fly to the mark aimed at, in the other a second force might strike the ball and send it entirely out of its course. And so with two similar prayers; one may be Karmically unopposed or even aided on its way by a karmic force, while the second may be flung aside by a karmic force, far more energetic than the original impulse. One prayer is answered, the other falls to the ground apparently unheeded, in both cases the result follows the law.

Let us consider Class B. Prayers for help in moral and intellectual difficulties are efficacious both in action and reaction

They draw the attention of those servants of humanity who are ever-seeking to help the bewildered soul and counsel, encouragement, illumination, are thrown into the brain-consciousness, thus giving the answer to prayer in the most direct way. Ideas are often suggested which clear away an intellectual difficulty, or throw light on an obscure problem, and the sweetest comfort is poured into the distressed heart, soothing its perturbations and calming its anxieties. This may be called the objective answer to such prayers, where the help of stronger and more advanced souls—of a disciple, an angel, a master—is readily given in response to the cry for aid. But there is also a subjective answer, not so readily recognised, as a rule, by those who pray, that may be regarded as the reaction of the prayer itself on the one who offers it. His prayer truly places his heart and mind in the receptive attitude, which makes it easy to render him objective aid, but it also opens the channel of communication between his higher and lower natures, and thus allows the strength and illuminative power of the higher to pour downwards into the brain consciousness. The currents of energy which normally flow downwards, or outwards, from the inner Man are as a rule directed to the external world, and are utilised in the ordinary affairs of life by the brain consciousness for the carrying of its daily activities. But when this brain-consciousness turns away from the outer world, and, shutting its outward-going doors directs its gaze inwards; when it deliberately opens itself to the inner and closes itself to the outer; then it becomes a vessel able to receive and to hold instead of a mere conduct pipe between the interior and exterior worlds. In the silence obtained by the cessation of the noises of external activities, the quiet voice of the soul can make itself heard, and the concentrated attention of the expectant mind enables it to catch the soft whisper from the Inner Self.

Even more markedly is this the case when the prayer is for spiritual enlightenment, for spiritual growth. Not only do all helpers most eagerly seek to forward spiritual progress, seizing on every opportunity offered by the upward-aspiring heart, but the longing for such growth liberates energy of a higher kind, the spiritual longing calling forth an answer from the spiritual realm. Once more the law of sympathetic vibrations asserts itself, and the note of lofty aspiration is answered by a note of its own order, by a liberation of energy of its own kind, by a vibration synchronous with itself. The

divine life is ever pressing against the limits which bind it, and when the upward-rising force strikes against those limits, the separating wall is broken through, and the life floods the soul. Imperceptibly almost from the spiritual aspirations we pass into the prayer which is pure worship, pure adoration, from which all petition is absent and which seeks only to pour itself forth in sheer love of the perfect, dimly sensed. Such prayers, grouped as class C, are the means of union between man and God, drawing the worshipper into the being he adores. In these, the consciousness limited by the brain contemplates in mute ecstasy the Image it creates of Him whom it knows to be in truth beyond all imagining, and oft rapt by the intensity of its love beyond those concrete limits imposed by the intellect, it soars upwards into the realm where limits are not, and feels and knows far more than on its return it can tell in words or clothe in intellectual form. Then in prayer the mystic gazes on the Beautiful Vision, then the sage rests in the infinite calm of the wisdom that is beyond knowledge, then the saint is penetrated with the radiant purity in which God is seen. Such prayer irradiates the worshipper, and from the mount of such high communion descending to the plains of earth, the very face of flesh shines with supernal glory, translucent to the flame which burns within. Happy they who know the reality which no words may convey to those who know it not ; those whose eyes have seen the King in His beauty will remember, and they will understand.

—*Theosophical Review*.

ANNIE BESANT.

THE AIMS, ACHIEVEMENTS, AND PROSPECTS OF THE T. S.

“A GATHERING OF THE THREADS.”

IN addressing this assemblage I have to attune my remarks both to those who have followed the fortunes of our Society by attending our meetings, and those who know of us by report and what the newspapers say of us. So I have to ask the indulgence of the former while I go over some familiar ground in showing the reason of the T.S., and of the latter in giving them only a bird's-eye-view of that ground. The original impressions of the man in the street regarding the T.S. are fading out. It is true that certain papers still indulge in abuse of what they term Blavatski-ism, result of ignorance of the acts concerning a remarkable personality, out of all touch with the age she lived in ; but the public at large

have ceased to applaud all this. There has been a quiet admission that the movement able to secure the adhesion of people like Annie Besant and her confreres has a claim on their respect, and has to be taken seriously. There were those who said that H.P.B. removed, the bottom would tumble out of the thing, but even she was not essential, neither we say is Mrs. Besant, though a great factor for power in our machinery, her removal would not stop it. I can only now state the bare fact that we do not depend on any personalities—the essential character of our position transcends all persons.

Taking all of us together, we are as yet able to claim no magnitude for our effect on the world's domestic, social and political machinery. The theory of the past, present, and future of man we put forward is so utterly different to the stereotyped ideas of the public at large that Time *must* be taken over it. It is only the sweet reasonableness of it that has enabled the world to catch on to it at all. This and the fact of the strictly scientific basis of that Theory. Otherwise it would all be merely a fairy tale, pretty but impossible. Let us pass at once to consider what warrant there may be for the position taken up by us regarding the immortality of man and post mortem experiences. It is found chiefly in the founders of our Society being brought into contact with certain men of exalted character and advanced development, who possessed a power over some of Nature's forces, which they (the Founders) had never dreamed possible. They were in the position of the woman at the well, who there met the man who 'told me all things that ever I did.' No patent for the possession of these powers was claimed, only they were the result of development along certain lines of life, attaining spiritual wisdom and including vast ranges of Thought about God and man. Any statement of these is quite impossible here. Enough to say that a claim was made for man's past enormously transcending the recent claims by geology. The position put forward went on to show that throughout these long ages man was never without teachers, who made special efforts from time to time to acquaint mankind with the future before it. Regularly new movements were made by religious and secular leaders with this object, and then the time had come for another effort, and on new lines. In this way and in our age was discovery made of the existence of special custodians of the Wisdom of the Ages, and the claims of the Ancients were verified and the so-called 'miracles' of the past were found true. The announcement of these disclosures was met by the laughter of the

Philistines and a derisive shout from Theology. The Churches, it seems, were willing to take the story of an obscure Christ of 2000 years ago in far away Jerusalem, but they would not tolerate the thought of Him or any after His model in their own day in Chicago, Benares, or Thibet. Do men after this model expect any other reception? For their own personalities they did not—they trusted to the reception of their representation of Truth by those only of mankind who were sufficiently advanced in intuitive faculty to perceive the reasonableness of the postulates put forward. It, therefore, became clear to the founders of the T.S. that it devolved upon themselves and their immediate followers to place the facts of their intercourse before the world and to let the world judge of it; this is the starting point of our present propaganda.

How far the method of this propaganda has been well conducted, how many quite unavoidable pitfalls have been tumbled into is a matter for future history to decide, but the fact is now established that some knowledge of the disclosures made has passed into the possession of people in every corner of the globe. And this knowledge has been spread by a small society, a group of students, who can lay no claim to be considered the intellectual salt of the earth. The spreading of this knowledge is their first and greatest aim. Common gratitude would dictate some effort to make it known, for apart from the marvellous picture of an illimitable future which it holds before us, it has been found such a solvent for the ills of the present, such an invincible aid in meeting every kind of trouble, and explaining the seeming injustice of life, that it is capable of completely transforming character, changing black despair into eternal hope, and bringing into the lives of man, woman and child, possibilities and high purposes which make life in any form, under any conditions, a noble and a holy thing to have.

So the years have rolled by and this much has been done though from the smallness of the T.S. machine it will seem to the outside world to be such a very slight thing. But the great work, the fixing of these astounding facts regarding occult nature to be found in our literature before, and into the minds of the mass of humanity has still to be done—this is broadly and tersely put—the present chief aim of our Society to-day.

What has that Society achieved as its work to date is measured up? Compare the attitude of the Christian religion towards the other creeds of twenty or thirty years ago, an

you will get part of your reply, the changed attitude of the scientist, of the philosophic thinkers, amongst us will also answer you. A revolution has come over human thought, and it is undeniable that on the whole the world *has* taken the direction in its thinking of the future of man, which those high spiritual intelligences at the back of our present movement aimed and planned that it *should* take.

I am to-night in no way concerned to meet the objections of those present who will deny the existence of these spiritual intelligences, feeling a sympathy with them, in the barriers which are still set around them, barriers which do but mark their place in evolution, and which time will put right. The knowledge will come to them sooner or later with study and experience, principally *experience*. For to me it is already an established fact that as spiritual human souls, we are not all the same age. Some of us are thousands, it may even be millions, of years older than others, and with that greater age will necessarily go a greater experience, though the incidents of that experience will be entirely closed out from the present life, the cream of its totality, which makes up, in fact, the character of the man or woman who can realise these hidden things where another cannot.

I have spoken of the pitfalls we have met in the prosecution of our work. These have been inseparable from us, an organisation working with physical means. We have used our tools sometimes clumsily. Mistakes have been made by us in the past, but for which our influence would be much greater to-day than it is. These have been made the most of by powerful adverse forces intensely interested in wrecking both our aims and achievements, but we recognise the presence ever with us of still more powerful intelligences, but for which we should not survive. Like every other physical organisation, we must stand or fall by our own inherent care and foresight in the methods adopted, and shall find a brick wall just as hard to butt our heads against as any other body of people. We are not entitled to lay at the door of the higher spiritual organisation the errors we commit in our efforts to carry on their great work.

We have the course before us plainly laid down. It is the stemming of the torrent of indifference in our time as to man's future. Ours is the task to carry a search light of impartial truth into the dark problems of life, to brush aside cant shams, and hide-bound forms of faith. We occupy a similar position to-day towards the trend of our age into utter materialism

which the Gnostics held towards early Christian churchism. Probably many of the workers then are amongst us now carrying on the work they then left off.

Changes we have had to meet. Our organisation has grown out of its infancy. It has suffered all the usual ailments of childhood. Some have been at the time rather severe, but they have been acute, not chronic attacks. The Coulomb incident, intended to strangle or to decapitate, only produced a temporary choking, like the croup, and the Judge business, which threatened a hewing in pieces, only let a little bad blood. So the child has grown up into fairly robust manhood, and were we now as a society to vanish, our literature would remain with the world a powerful leaven for the thought of the coming generations.

For those coming generations we believe we shall survive to help to make a great future. The ever-widening circle of the T.S. is even now preparing some souls of already advanced standing to carry forward, quickly and consciously, the later stages of the work now begun, personalities now in our foremost ranks, who in the near future will come out with enormously increased faculties and capacities, the result of present tireless endeavour.

Already preparation is being made for these. We are but ploughing the ground for its sowing by more advanced Egos, who will be carrying forward the movement of the future to far greater issues than any we are competent to achieve. Signs are abundant that within a century or two, the educated European will, in the main, have acquiesced in the great past that is claimed for man in our Theosophic conceptions of evolution, and the possibility of individual strength of character anticipating its processes by adopting certain lines of life. This sounds a large order in face of the fact that at present the reception of these conceptions is limited to a mere handful of humanity. The worker for the cause of Occult Truth in the near future will drop down into a generation immeasurably better prepared than are the cultured classes of our own immediate day.

We appeal to all broad-minded souls whose evolution has brought them to a realization of this high ideal to come and help us. We have to join our hands with the fellowship of the *great unsatisfied*—those for whom church altars are not high enough, creeds are not deep enough, for whom the good that can be done is not good enough, and the life to do it is not long enough.

THE DERIVATION OF DEVACHAN.

AS Madame Blavatsky remarks (*Secret Doctrine*, Vol III., page 408), Devachan is the Tibetan word for the Sanskrit Sukhâvati. Notwithstanding, there remains a tenacious tradition amongst our members that the element Deva in "Devachan" is connected with the Sanskrit word "Deva," and the word has even been publicly explained as being formed by "Deva" (Sanskrit)=a god, and "khan" (Tibetan)=place; its meaning being, according to this explanation, the place of the gods—Devaloka. This is altogether wrong, and I here give the right etymology of the word.

Its first part is formed by the Tibetan word *bde. ba.*, which corresponds exactly with the Sanskrit *sukhâ*. Its significations are (a) as a verb; to be well, to be happy; (b) as a noun: happiness; (c) as an adjective: happy, good, favourable, beautiful, etc., etc.

Its proper root is *bde*; *ba* being the usual particle which follows most Tibetan words.

As to *khan*, this really is a Tibetan word for place, but it has nothing to do with Devachan, as the *ch* in the latter word is a transcription for a sound like the Sanskrit *ch* in ordinary transcription. The Tibetan word *chan* signifies: having, being provided with; and so corresponds with the Sanskrit suffix *vat* (*f.*: *vati*).

So the word *bde. ba. chan.* (pronounced *de bachan*, *i. e.*, with Sanskrit pronunciation of *ch*), is the exact translation of *sukhâvati* and is pure Tibetan.

It occurs amongst others in *Gyalrabs*, a history of the kings of Tibet, and Koppen mentions it in *Die Religion des Buddha* (II. 27). See also Jaschke's great dict. 270 II. and the last answer to Question XXV. in THE VÂHAN (Second Series, No. 5, December, 1891).

—*The Vâhan.*

ANXIETY is the poison of human life. It is the parent of many sins and of more miseries.—BLAIR.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust on the blade.—HENRY WARD BEECHER.

DISCRETION in speech is more than eloquence. When you doubt, abstain.—BACON.

EVERY great and commanding movement in the annals of the world is the triumph of enthusiasm.—R. W. EMERSON.

✓ ON THE TRAINING OF CHILDREN.

WE have been taught by Theosophy that the Divine Ray which gives birth to, and animates the Ego, is three-fold, and that it may be described as manifesting Wisdom, Love, and Power.

These three manifestations of the Supreme, may be considered as finding their expression in the human microcosm, as Will, Imagination, Understanding, and Affection.

I take it that Imagination and Affection are the dual exponents of Love—the Understanding and the Will belonging to the Wisdom and the Power.

Every child born into the world has the possibility of each of these character elements in its composition; some have more of one, some of another quality predominating. The aim of all true and useful education is to enable the child in advancing years to bring all the qualities into equal play, so as to make a perfectly balanced character. A work of many, many lines, truly, but lines reduced in number, according to the measure of training which is assimilated in each life.

It is interesting to watch how much of one or another of these qualities, a child has brought over from previous incarnations, and the careful and observant parent or teacher will try to draw the little one towards that quality in which it appears most deficient, while guiding it in the further development of those to which it seems more inclined.

The earliest and most natural bent of a child's mind is towards Love; at first not indeed much more than an animal instinct, involving trust and confidence, in that which is larger and stronger than itself; but soon an ingredient of conscious response comes in, we might almost call it gratitude, and then the child feels a reposeful dependence on the well-known kindness of its parent. So the Imagination begins to make an Ideal for itself, and the parent for the time being is the embodiment of that Ideal.

I am, of course, speaking only of parents who realize the least responsibility which devolves on them as directors of the first steps of the little ones, and who are themselves full of love.

Now we can see how, the child, having once grasped firmly the notion that its mother and father are superior beings to itself, an avenue is opened, wherein this holy chord of Love may be played upon by the judicious parent, and thus the first lessons in true symbology may be implanted in the young

heart, the Ideal rising in time to those great ones who watch over and guide humanity, as well as to the mighty Lords, who administer the great law of "Karma," which is, in very truth, the Law of Love.

Although I have taken the highest form of Love, namely devotion to the mother, as the chief point to which the faithful parent should direct his child's budding Affection and Imagination, on the principle that the greater includes the lesser, yet there should not be a failure in showing the little one by example (which, after all, is worth many words) as well as by precept, that everything he sees around him demands from him the exercise of Love, be it the humble blade of grass, the animal, or the human fellow creature, consideration and compassion being felt for all.

And here comes in the opportunity of referring again to the greater lesson of striving to attain to those Masters of Love, who are All-compassion, All-consideration, because wholly emptied of selfishness.

In the next place we come to Wisdom with which I have coupled Understanding. It may perhaps be argued that these are not synonymous terms, yet the one is undoubtedly the outcome of the other. True, there are some older Egos, in whom the heaven Wisdom is born, showing itself in the quick apprehension of intuition in divine things, the Higher Manas from earliest childhood being highly developed. But such souls are rare. It is generally through Lower Manas, or what we may call Understanding by brain intelligence, that the mind rises by slow steps to the grasp of the Higher Wisdom. Therefore, while the lessons given to a child in this direction should be simple and few, the greatest care should be taken that the child really understands what it is taught.

I do not enter upon details of the vast and mighty subjects which belong to the Wisdom of the Ages, subjects which have indeed their top in Heaven, even though the foot thereof rest on earth, and of whose full glory even those who have climbed far up the ladder of the present evolution can but have touched the round. And yet each parent, in his place and measure, must select his own method in the choice of subjects from the great Text-book most fitted in his opinion for the capacity of the particular child.

And here comes in an ever-recurring difficulty. It is not every one, who in his small measure may have tensed some modicum of the treasures of "Wisdom," that can bring those treasures down to the simple understanding of the growing

child. Yet should every parent, to whom Theosophical teaching has opened the fountain of Divine knowledge, seek to learn how to shed some drops of the fructifying draught on the child-consciousness of which he has the nurturing.

And so by degrees the little one is led up to the training of the Will, which is the mighty instrument for the development of Power, with its far-reaching possibilities. And this development begins, as it must of course, continues, and ends, in Self-training, the first effort of which must consist in the resisting of that which ministers to the lower nature. Let the child understand that obedience to the parent's wish is its first duty, even though it may interfere with its immediate self-pleasure. Even from the very first, I think that parents and teachers would do well to follow in their manner of education the lines on which the Law of "Karma" works. Make the children feel that every transgression against expressed rules must bring its own punishment, a punishment inflicted not in anger, but because it cannot be otherwise.

The parent should seek from the very beginning to produce in his child a sense of responsibility by giving to it some duty to fulfil, on the faithful discharge of which a small measure of further responsibility may be entrusted to it. These duties, with their augmenting scope, will increase with the advancing age, and the corresponding ones will grow upon the child's consciousness, as the duties expand in importance.

It is to the rising generation we have to look for the carrying on the great work of helping forward the evolution of the race.

If parents would but realize the tremendous responsibility that belongs to them in the fact of their becoming parents, of being the vehicles for bringing back an Ego to learn another stage of Earth-experience, to tread another step, if so be, of the way that leads to the upward Path, they would surely look with a reverential eye on their little ones, and would feel that no care, no labor, however great, however incessant, is too much for them to bestow, if they can give an impetus to one Soul towards its evolution: for by just so much are they serving the Masters, in helping onward the perfecting of mankind.

—*Mercury*.

THE EFFECT OF MUSIC ON ANIMALS.

THE *Quarterly Review* for April extracts much new and amusing information from Mr. Cornish's "Orpheus at the Zoo." The sound of the violin was first tried on the tarantula spider, but without result. A nest of scorpions, however, showed the liveliest susceptibilities.

HOW THE SNAKES RESPONDED.

Of the monitor lizard, we are told :—

The very moment he heard the first sound of the violin he raised his head and was alert and listening. Then the forked tongue came out, playing incessantly round his lips; and as the music became soft and slow the lizard grew quite still but for a gentle swaying of the head. . . . In the next cage all heads were raised, and forked tongues played, while at a sudden discord every snake's head started violently back. Such, more or less, was the effect of music on all the snakes. The huge pythons showed not a grain of interest, and the boa was almost as indifferent; but the deadly cobra, which the Indian snake-master wins from his hiding-place in the old wall at the sound of a tiny pipe, was roused at once. He was lying sound asleep on the gravel at the bottom of his cage; but at the first note he instantly raised his head, and, with eyes fixed on the door whence the sound came, as the music grew louder, slowly stood erect on his tail, spread his hood, and swayed to and fro, in accordance with the measure of the tune. Every change in volume and tone instantly produced a corresponding change in the movements or poise of the snake. At the tremolo its body was puffed out; at a sudden change, imitating the sound of the bagpipes, its hood was expanded to the utmost dimensions, while a sudden sharp discord made the creature wince as if under a smart blow.

CERTAIN FOUR-LEGGED LISTENERS.

The Polar bear stood upon his hind legs to listen more intently, walking backwards and forwards and humming a half-formed grunt of satisfaction. The two grizzlies, at the first chord, assumed a critical yet comic attitude of keen attention, each with its head on one side, and its paws clasping the bars. In the lion-house every head was turned at the first sound of the violin, and as it grew louder his majesty began to wave the black tuft on his tail from side to side, as a cat does when meditating a spring; while the lioness made her way straight up to the bars, as if to push him from the front seat. The old fable of the snap of a broken string causing terror to

the wolf was next put to the proof, and seems to be founded on fact. Instantly, at the sudden crash, the common wolf set up its back, and with tail between its legs drew back with a hideous sneer and slunk into a corner.

ELEPHANT AND TIGER AS MUSICAL CRITICS.

The flute was chosen to open the concert, and seemed as potent as the lute of Orpheus himself; the huge beast stood listening with deep attention, one foot raised from the ground, and its whole body still: a strong sign of the effect of music on the most restless of animals. As long as the flute continued the stillness was unbroken; but at the first sound of the piccolo all was changed. Its sharp shrill note was everywhere resented. The elephant twisted round and turned his back on the performer, whistling, snorting, and stamping his feet. Even the ostrich was offended at the piccolo, writhing its neck, stalking uneasily up and down, as if in dudgeon. The tiger, who clearly found pleasure in the violin, started up in fury at the first shrill cry of the tiny pipe, rushing up and down the cage, and lashing its tail from side to side. A soft air from the flute brought back immediate peace; and we may fairly infer that the violin and flute, which "human taste has approved as the most pleasing of instruments, are, by some unknown law, most acceptable to the brute creation." No creature seemed wholly indifferent to the charm of music, except the seals; while to all a discord was offensive.

In these experiments, says the reviewer, Mr. Cornish "breaks entirely new ground."

Notes and News.

OUR worthy brother Dr. Arthur Richardson, Ph. D., who made himself useful in various ways to the Bombay Branch, Theosophical Society, has left Bombay on Sunday, the 3rd July, for Benares, as he is there appointed Principal of the new Hindu College. Dr. Richardson was not only useful to the members of the Bombay Branch, but he worked without receiving any remuneration at some of the plague hospitals in Bombay for the relief of the plague stricken patients. Besides conducting classes almost every day in a week for reading and explaining 'The Ancient Wisdom' and 'The Outer Court' by Mrs. Besant, he used to deliver lectures every now and then at the rooms of the Bombay Branch on useful and interesting Theosophical subjects. He also very ably conducted this journal for nearly a year. On the eve of his departure after the

usual Sunday lecture a few words were spoken by the President Mr. Gostling in regard to the services rendered by Dr. Richardson to the Bombay Branch. Bro. Munmohandas Shroff and Bro. Pestanji Khan also spoke in the same strain. Dr. Richardson replied in a short and stirring speech, and the meeting dispersed. Dr. Richardson carries with him the good wishes of the members who have come in contact with him.

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WE see from the *Theosophical Review* for June that a property called Lamolie House, in St. George's, Grenada, B. W. I., has been bequeathed to "the Trustees for the time being of the Theosophical Society in Europe, appointed or acting under an Indenture dated the 4th day of August 1890," by the will of the late Mr. Edward Thomas Passee, a prominent inhabitant of the island and a member of our Society. Let us hope that the good example set by our late worthy Bro. Passee will be followed by other rich members who could afford to give their money for the spread of Theosophy.

"THE General Secretary's Report to the twelfth Convention of the Theosophical Society, American Section shows the number of Branches to be 58, with a total of 1,035 members against 703 last year."

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THE new Hindu College at Benares was opened on the 7th July and the classes were started the next day. Already 65 students have enrolled their names. The work of the college is started daily at 10. A. M. with half an hour's religious instruction. There are three Sanskrit teachers and two for Mathematics; and one for odd subjects. Dr. Richardson, besides being the Principal of the above college, teaches Science and English. Attached to the college is a library and reading room. We hope that the college will turn out a success. The college is still in need of funds and those who have the welfare of India at heart will respond by sending donations to the above college.

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A NEW branch of the Theosophical Society called the Shri Râm Jayanti Theosophical Society was opened at Dharampore, capital of a native territory, near Surat, on the 10th July. Some members from the Surat branch T. S. went there by

invitation to take part in the opening ceremony. The forming of this branch is due to the exertion and devotion to Theosophy of Bro. Maharana Shri Baldeojee, the brother of the Maharana Saheb of Dharampore, who takes much interest in, and devotes as much time as possible to, this subject. A public meeting was convened in the hall of the English and Gujrati School of the town with Bro. Baldeojee in chair. A lecture on Theosophy was given in Gujrati by Bro. Rao Bahadur Marathe, B. A., L. L. B., first class subordinate Judge of Surat. There are now 14 members on the roll of the above branch.

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A question was asked to Mr. Leadbeater after his lecture at the Blavatsky Lodge, London on 'Recurrent Questions,' relating to the sensation of time on the astral plane. "Mr. Leadbeater said that undoubtedly the time sense existed in that state of consciousness but was not measured as here by night and day. There was never any darkness, the matter being self-luminous—hence its name—but there was a difference when, in what corresponds to-day on the physical plane, the more direct action of the sun is felt. There was nothing that corresponded to our sleeping and waking, the life being continuous, and there is no sense of fatigue."

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ACCORDING to the May number of the *Vegetarian Messenger and Review* "Some energetic Vegetarians in London, foremost amongst them being Mr. C. W. Forward have started a special "Spread the Light" fund which has for its object the systematic distribution of the Vegetarian to all public libraries and reading rooms. This is an excellent form of propagandist work. For nearly thirty years The Vegetarian Society have distributed the Vegetarian Messenger and the Dietetic Reformer to every free library they could hear of, and very many Vegetarians have made their first acquaintance with our truths through seeing the magazine on the reading room tables." Here is a hint for those members of the T. S. who ardently wish that the truths of Theosophy should be known far and wide. Cannot a similar fund be started by which journals like the *Theosophist* and the *Theosophical Review* be supplied to all the public libraries and reading rooms of England and America?

